The Western Luminary:

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 46.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, MAY 14. 1828. [Whole No. 202

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls. & 50 cts. at the end of the year.
All subscriptions to continue till paid up.
All Communications must be post paid.

TRIUMPH OF ART.

Great Improvement in Printing.

It is stated in the Times, that that paper is now printed with an improved machine the invention of Mr. Charles Applegeth, which strikes off the astonishing number of *four thousand* copies an hour, or seventy copies in a minute. This speed is *twenty* times greater than could be attained with the kind of press, in use a dozen years ago; for with that press, a paper the size of the Times could not have been worked on one side only, at the rate of more than four hundred impressions in an hour, that is two hundred an hour on both sides.

It would be curious to make a computation of the increased power given to man by the press for the circulation of knowledge, and though this cannot be done with accuracy, we may form some idea of it from calculating the saving of human labor produced by printing the Times, instead of writing out the copies by an amanuensis. To write out the contents of one of its numbers with a pen, would occupy an amanuensis six days; the extent of its circulation is we believe, between 8000 and 9000 copies; taking it therefore at the lower number, it would require 48,000 persons to write out, in one day all the copies of that journal published daily.—But this is a very defective view of the case; we have yet no allowance for the great power of compression, and the vast utility of that power which the art of printing affords. The paper requisite for an amanuensis to write out in an ordinary hand the contents of that newspaper would cost twelve times as much as the paper that is used for printing it; the great bulk of this paper would make it very inconvenient to read and almost impossible to circulate the journal. The importance of compression then is obvious, and if, for the sake of it the amanuensis should be obliged to compress his writing into the same space as the printing, supposing this possible, it would take at least four times as long to perform his task.

To write out in this way the Times newspaper would, therefore, occupy 192,000 scribes. But the press which works off this newspaper is moved by steam, and completes the impression in two hours: if it were necessary, the same press might be going 24 hours, in which time it would do the work of *two million two hundred and four thousand scribes.* Yet all the manual operations which produce this result are performed by about two dozen hands. Such are the advantages we owe to mechanical art, that one man can do in the present day, what four centuries ago, would have required *one hundred thousand.*—[London paper.]

From the New-York Observer.

THE THEATRE.

Messrs. Editors.—I have often seen it stated by the enemies of religion, that much art was practised by Christians, to obtain money for the support of Missionaries. But let us look and see the amount of money which is spent for the support of the Theatre. The manager of the Park pays annually, for the lease of the building occupied for the Theatre, *Eighteen Thousand Dollars;* and it is probable that the other expenses attendant upon it, for the salaries of actors, &c. must be at least *Thirty Thousand* more. Then according to his own statement, the profits in a single year, have amounted to *Fifty-two Thousand;* which added to the above, would make the amount paid at one Theatre in a year, *One Hundred Thousand Dollars.* There are now four Theatres, and supposing the amount paid to each, to be seventy-five thousand, it would give a total of Three Hundred Thousand Dollars per annum, for the support of Theatres, in this city,—to say nothing of the money consequently spent at their saloons, &c.

Now, by whom is this money paid? Does it come from the most wealthy part of the community? No: it comes from those who are far from being able to pay it; it comes principally from poor mechanics,—from journeymen, apprentices, servants, clerks, and a few merchants, and from poor laboring men, with families, who have scarcely enough to live on. But the loss of time and money are not the only losses. The loss of reputation—the injury of health—the corrupting of morals—the withdrawal of a man's mind from his regular occupation—must also be serious considerations.

I might enlarge upon this subject; but perhaps I have said already more than will be acceptible, and I now close, leaving the above remarks wholly at your disposal. An Observer.

SELF-EXAMINATION.

The proper way to examine the heart is, to watch its movements while in action, and almost unsuspicious of the inspection. And the way to call forth the affections, is to turn the mental eye upon God, his works and word; upon Jesus Christ, his glorious character, his love, his compassion, his sufficiency and willingness to save.—And another way to make a holy heart beat perceptibly, is by vigorous action for God. Many Christians, who doubt and fear concerning the existence of spiritual life in their souls, sit down with heavy heart and downcast eye, to feel their own feeble pulse; and while they sit inactive, and almost breathless, to catch the slow and feeble stroke, it always will be feeble; for vigorous action is as indispensable to a vigorous spiritual life, as it is in the animal system, to a vigorous tone. If a man were doubtful whether his vital organs were sound, how would he ascertain the fact? Let him not sit down, to watch, with hesitation and fear, the throbbings of the vital organ; but rather do with his might what his hand findeth to do, and action itself will bring its own evidence. The powerful throbbing of the great organ of life will soon convince him that the central energies are in order, by the blush of health, and muscular tone which their powerful action will send through the system. In like manner, let feeble, downcast, doubting Christians shake off their sloth, and rouse up to action. Let them read, and pray, and act for God with all their might, and the spiritual pulsation will rise, and a spiritual vigor will diffuse itself through the soul. —If Christians would act for God with more decision, they would not need a microscope to make their graces visible.—*Spirit of the Pilgrims.*

PATIENCE.

An eminent and popular minister of the gospel of Christ had been very successful in his preaching, but it pleased God to visit him with affliction, and he lay on his couch for several years. A young man who officiated for him during his illness, one day called to see him, and was bold enough to ask him if he did not consider his illness a visitation of divine displeasure, seeing he lay so entirely useless? The venerable saint meekly replied, "Young man, my patience shall speak louder than thy preaching."

A West Indian planter being surprised to see some of his produce in safety, which might have been stolen with impunity, asked a negro watchman, "How is it that this has not been stolen, seeing you are all thieves?" He was answered, "*No massa; the negurs who go to prayers never teeve!*" This simple reply so affected the planter, who had been much prejudiced against the Methodists, that he immediately sent for Mr. Baxter, the missionary at Antigua, to instruct the slaves on his estate.

"Government, in church and state, is of God; forms of Government, in church and state, are of men."

ENTERING ETERNITY IN THE DARK, PREVENTED.

From the Spirit and Manners of Age.

ADMATH was brought up in "the hill country of Judea," and thus escaped, while he abode under the parental roof, the actual dominion of the passions. But like the ripe clusters on the vines of Sibmah or Escol, the purple bloom of which will bear no handling, his simplicity was the simplicity of ignorance, not of principle. It was too pure to "devise mischief," but too weak to resist temptation. His father thought not of this, when a situation was found for Admath in Jerusalem. The old man suspected no evil from the influence of the Judean metroplis. Christianity was, indeed, in it; but was it not still "the holy city?" and the seat and shrine of the lively oracles and the everlasting covenant? Would not Admath witness the daily sacrifice and the annual great atonement? Would not his Sabbaths be spent in singing the songs of Zion in the temple, and in hearing the law expounded from the chair of Moses? The old man was *sure* of it, and the young man *intended* nothing else: but "he that trusteth to his own heart is a fool."

In this native simplicity Admath came to Jerusalem. He was dazzled and delighted with the scene.—Strength and beauty were united in his form, and he was noticed "in the gate." Admath was gratified by the attention which he attracted, and soon began to display his manly form to the utmost advantage, by dress. "The sons of Belial" discovered his foible, and resolved to strengthen their ranks by his company. Their advances were, however, cautious. The distant notice of to day was followed only by a formal salutation to morrow; and successive recognitions ripened but slowly into familiarity. But when he began to *speak* with the sons of Belial, he soon proceeded to *walk* arm in arm with them. Occasionally he was startled by the freedom of their speech; but was not the danger defeated by his own innate dislike of an aspish tongue? And was not intimacy with young men of high spirit and apparent wealth, the way to get forward in the city and in the world? Would he not see *life*, and thus learn how to reach eminence? He allowed himself to think so, and eventually ventured to try the experiment. But having never made JOB's "covenant with his eyes," nor pondered SOLOMON's warnings against "wine," Admath soon lost his *cloak;* and then his character. He became a soon of BELIAL.

His aged father heard only of Admath's success in the world; and the old man died blessing his son, whom he fondly imagined that the Lord had blessed. The benediction smote Admath to the heart. He felt that his father's cleaving *curse* had been deserved. Conscience compelled a pause to his mad career: the accusing spirit of his father seemed to warn him to "*flee from the wrath to come.*"

Then, for the first time, he began to consider seriously the claims of CHRISTIANITY. Hitherto he had heard of it only as it was denounced in the Sanhedrim, or as it was caricatured by the sons of Belial; and therefore he had regarded it as equally unworthy of his notice as a Jew, and as a gentleman. But both his Judaism and Sadduceism gave way before the terrors of his conscience, when the grave of his father spoke to his heart. But not willingly, nor soon, did he come to the determination of visiting the Christian church in Jerusalem. He went to the morning and evening sacrifice, until the altars seemed to burn only in mockery of his misery. He sat by the chair of Moses listening to the reading of the law—and only felt the sense of his condemnation deepen in his soul. He mingled with the strictest sect of Pharisees—and found them either hypocrites or presumers. He tried every tree on the Judean Gilead to find "balm" for the wounds of his spirit—and only when he found *none*, did he resolve to visit the Christians. And when he did, it was as Nicodemus came to Christ, "by night."—Nor did he enter their sanctuary as a penitent, but assumed the port and bearing of a casual spectator—looking as smiling and safe as if he had never known sin or sorrow. His audacious stare almost disconcerted the minister as he arose to preach the Gospel. Admath, however, was soon tamed and attracted, when he heard of a "peace that passeth all understanding, keeping the heart and mind, and reigning unto eternal life: of reconciliation to God, and of a hope full of immortality." These were the very blessings which he wanted; but they were obtainable only through faith in the blood of Christ, as the Lamb of God—and he could not brook the bare idea.—It seemed an insult to himself and to his own country.

He retired indignantly—and threw himself upon his bed to compose his spirits. But in vain: darkness was, as usual, "no darkness" to his conscience, but the full noon of her light. It was to the blessings he had heard of, what the deep blue of the midnight heavens is to the stars. He could not forget the glad tidings of "*peace* with God." But the *medium* of that peace—the CROSS! he despised it. Still the peace itself, however, fascinated and fixed his thoughts upon itself. It would not retire from his view.—Whichever way he turned, it shone "as a light in a dark place." He called it a *meteor*—but, still it glowed like the morning star. He called it a *dream*—but when the day broke, and the sun arose above Mount Zion, it was still before him undimmed and undiminished. No reality ever fixed his attention so entirely. He recollected too, that peace with God seemed to reign in the looks as well as in the mind of the Evangelist; and that it seemed the very element in which the Church breathed.

Thus exercised and agitated, Admath resolved to search the Scriptures, to ascertain for himself if Jesus was the Christ. He did, and to his surprise, found the prophets full of *such* a Messiah as he joined in rejecting. He was confounded! Had the masters in Israel no eyes? He could see *nothing* but predictions of a *divine* and *atoning* Saviour! He was ready to rush out and charge the whole Sanhedrim with having never read their own Prophets. He was sure that they must have overlooked ISAIAH entirely, or "*sawn asunder*" his books, as their fathers did his body. How else could they have rejected Jesus of Nazarth? The burst of the glorious discovery overpowed Admath: his health was shaken before, and now it sunk under the weight of his new views and feelings. He drew near to the gates of death; but although all was light as to the general truth of Christianity, all was dark as to his own personal interest in it. He saw clearly that Jesus was just such a Saviour as he needed; and was persuaded that his person was divine, and his work an atonement. He believed all this with the heart, and rejoiced that it was true; but how to obtain an interest in Christ crucified, he knew not. He prayed for salvation through the Lamb, slain—but felt nothing which amounted to an *answer*. He solemnly renounced all other grounds of hope but the Cross; but was afraid to hope for acceptance on that ground. He could not relinquish his hold of the Cross—but he could hardly see how it would avail on his own behalf. All was suspense and uncertainty in his soul—and yet all was solicitude!

In this situation the Minister found him. ADMATH welcomed him; but to the question, "Is all well, my brother?" he answered "I AM GOING INTO ETERNITY IN THE DARK! I have examined and embraced the Gospel; it is glorious! It is the truth of God! its salvation is all my desire; but I know not how to obtain it for myself. For *myself!* oh, I am utterly unworthy of it! I dare neither hope nor despair, but I am going into eternity in the dark! I know not what will be the issue!"

"ADMATH," said the Evangelist, it will be peace, if you believe in Christ for the salvation of Christ.—His is a *holy* salvation."

"Yes! and for that I love it," said ADMATH. "Oh yes; its holiness is its glory! Even to *know* it makes sin odious. I have hated sin since I loved salvation. But I am going into eternity in the dark! I may be '*unholy still!*'"

"Not whilst God is true, Admath: he that believeth shall never perish, but have eternal life; and you are quite sure that you *believe* all that God says of his Son."

"Yes, yes! but I do not *feel* as if I were safe."

"My brother! how can you *feel* it before you BELIEVE it? He that would feel safe for eternity, must first *believe* that he is safe; and a believer in Christ it warranted to do so."

"Aye, *there it is!* I never saw it before. '*Lord, now lettest thou thy servant depart in peace, for mine eyes have* SEEN *thy salvation.*'"

RABBI.

CHANGE WROUGHT IN CONVERSION

The commencement of religion is not indicated by any exact order or method of divine manifestation.

The change which takes place, is a change in the affections. A change from selfishness to benevolence;—from sin to holiness; and from a supreme love to the creature, to a supreme love of God. This benevolence is, in its nature, that love which the law of God requires, and which, when perfect, is the fulfilling of the law. In its earliest existence, it is the generic principle of the Christian graces, every one of them being only love or holiness, diversified in its operations, and distinguished by other names, as it terminates in different objects.—Thus, repentance is the sorrow which a holy mind feels for sin; and faith is the affectionate reliance of a sanctified heart, upon Christ; and resignation is a benevolent acquiescence in the divine will; and meekness is self possession, and good will toward enemies, under circumstances of provocation; and brotherly love is the complacency which one Christian feels for another Christian. But if the question were urged, Which of these Christian graces actually exists first in the soul? the answer must be, That on which the mind's eye is fixed, when the sacred principle of holy love commences its operation in the soul, and which of course, will correspond in some degree with the kind of instruction which is given, and the particular points of the divine character and government, which have engaged

the attention, and interested the feelings. If a man born blind, should be suddenly restored to sight, what external object would he see first? Undoubtedly, that which happened to be in the line of vision, when his eyes were first opened. In the same manner, when the eye of the understanding is first opened, that specific affection wakes first, which is first called for, by that divine object which is first presented to the mind. It may be repentance, or submission, or faith, or love to enemies, or brotherly love, or a spirit of prayer, as the object in the mind's eye shall call forth specific holy affection.

This account corresponds with the phenomena of conversion. Scarcely any two persons commence a spiritual existence with precisely the same views and affections. Nor is there any thing more hopeless than the attempt to reduce to method or order, the first movements of divine life in the soul; nor any fear of young Christians more unfounded, or more common, than that their experience may be deceptive, because in the first religious exercises of other persons, they do not find the exact image and superscription of their own. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. There is, amidst indefinite circumstantial variety, a universal, general likeness: as the constitutent parts of the human countenance are the same, though combined with all that difference of color and proportions, which constitutes the evidence of individuality. —*Spirit of the Pilgrims.*

DEATH-BED OF THE SINNER.

What can be expected when death comes in a violent and sudden manner. Would you correctly estimate the opportunity then afforded, let this estimate be founded on facts and not vain imagination. Go and stand over the sick bed of a fellow mortal who has deferred repentance to that hour. See him in every stage of disease. Mark him while tortured with those fierce pains which violent disease inflicts in the first assualt. With what lion strength it grapples on its victim. And his strong nature, while yet unsubdued, struggling and buffetting amid the billows of disease. In the anguish of the first onset, he has no moment and no thought to bestow on a preparation for death. Visit him again at a subsequent period, when his malady begins to gain the mastery of his constitution, and he has no longer the strength to sustain nor the sensibility to feel such tossing, racking agonies. You see him more still and silent. What is now the spectacle? Is this comparative calm which has succeeded, the convenient season you are promising yourself? Leisurely seated by his bedside, you may there watch what is going forward, and then judge. Mark how the destroyer, who has now gained the mastery, is more gradually bringing on the catastrophe. Gaze on the wan countenance of the victim as he lies exhausted and languishing. The bloom and freshness of health, are exchanged for the livid image of death. See the now imploring, now despairing eye he turns on his physician. And now be silent, while you hear the faint and hollow groans forced by those unpitying pains, which ever and anon are returning to finish their work upon him And now, again, as they subside for a little space, see him feebly wave his emaciated hand and with exhausted strength just moving to and fro his restless head. And now he reclines in quiet for a momentary respite. Nature is left to breathe and gather a little strength to bear up through another struggle. During this little season of stillness, approach; and in a soft and sympathising tone, ask the poor soul the question, if he is enjoying that convenient, that happy season to make his peace with God, which he used to promise himself on the dying bed Ask him if this is such an hour as he had thought of in which to meet the Son of Man. Oh! the iron heart cannot be found in the bosom of man, to put such a question, at such a time! You know the answer he would give And you know the agony of horror with which such a question must overwhelm his sinking spirit. If not utterly stupid, the very tho't of that delusion which made him presume on a death bed repentance, strikes as a dagger to his heart, more envenomed than the shaft of death! Visit such a scene as this, and it will repeat in your ears, with more than earthly emphasis, that kind but rejected premonition of our Saviour--"in such an hour as ye think not, the Son of Man cometh. Such, O precious but deluded fellow mortal, will you soon find it, if while in health, you continue to postone your preparations to meet him. When flesh and heart shall fail you, then will you mourn at the last and say, How have I hated instruction and mine heart despised reproof.—*Christian Spectator.*

PLAIN QUESTIONS TO CHRISTIANS.

1st. Whose cause do you promote, while you slumber over the desolations of Zion; Christ's cause, or the cause of the adversary?

2d. What becomes of the plighted vows which you left at the altar of God, when you can see immortal souls thronging the road to *eternal death*, without pointing them to a Refuge from the dark and dreary abodes of the damned, or warning them to flee from the wrath to come? Where will the blood of these souls be found at the last great day?

3d. Has the law of forgiveness recorded in the 18th chapter of Matthew been repealed? If not, do you obey that law? If you do not obey it, then what is the amount of *your guilt* in not obeying it?

4th. The angel having the everlasting gospel has commenced his flight through the earth Do you know it? And with what interest do you watch his progress?

5th. With how much complacency, think you, does the Saviour look upon you, when you chant to the sound of the viol, but are not grieved for the afflictions of Joseph? Amos vi, 3, 4, 5, 6.—*W. Rec.*

THE ALMOST CHRISTIAN.

How far a man may go in the way to heaven, and yet be *but almost* a christian.

1. He may have much knowledge.
2. He may have great gifts
3. He may have a high profession.
4. He may do much against sin.
5. He may desire grace.
6. He may tremble at the word
7. He may delight in the word.
8. He may be a member of the church of Christ.
9. He may have great hopes of heaven.
10. He may be under great and visible changes.
11. He may be very zealous in the matters of religion.
12. He may be much in prayer.
13. He may suffer for Christ.
14. He may be called of God.
15. He may in some sense have the spirit of God.
16. He may have some kind of faith
17. He may love the people of God.
18. He may go far in obeying the commands of God.
19. He may be in some sense sanctified.
20. He may do all, as to external duties, that a true christian can, and yet be no better than *almost* a christian.—*Mead.*

From the Western Recorder.

SABBATH vs. SUNDAY.

Mr. Editor--The Lord our God has given us a portion of time, to be employed in his service, by way of preparation for eternity. That time he is pleased to measure out to us by days and weeks. One day in the week he requires us to spend in special acts of devotion; and to this day he has been pleased to give a name, while he has left all the other days of the week nameless. That day he calls the Sabbath, or day of rest. This "Sabbath was made for man;" but it was called the Sabbath, because, on that day, God rested, or ceased from the work of creation.

The new testament Sabbath, or 'Lord's day,' also, is called a Sabbath, the keeping of a Sabbath, or a rest, (*sabbatismos*) because "he (Jesus) that is entered into his rest —he, also, hath ceased from his own works, as God did from his." And God ceased from his works by instituting a Sabbath, and commanding men to rest on that day. See Heb. iv. 9, 10. Gen. ii, 3. Exodus xx, 10 11.—These things shew the propriety of observing the first day of the week, as a day of rest, and thus commemorating the completion of that work, by which he laid the foundation of salvation, or became "the head stone of the corner."

But, Sir, why is this day called *Sunday?*—Why is it called *Dies Solis*, or day of the sun? Plainly, for this reason, it is the day on which some ancient heathens worshipped the sun. Just so the second day of the week is called *Monday* or *Moonday* —*Dies Lunæ*, or day of the moon.

As God left the other days of the week nameless, I will not contend about their present appellations, though all of them have been named after heathen Gods.—*But when God hath given a specific name* to the day of rest, and called it the Sabbath, in commemoration of his own work of creation and redemption, is it right for us to lay aside that name, and call it *Sunday*, in honour of an *idol*? Is it consistent for Christians to do this? If not, then ought this error to be speedily corrected.

I was led to these reflections, by perusing the last report of "The Western *Sunday* School Union." It was painful to me to read of a great number of Christians, and Christian ministers, praying and consulting about *Sunday* Schools; and thus teaching their children and children's children to call the Sabbath of the Lord by the name of a heathen God. For one, I do think that the Western Union would do the rising generation, the church, and the world, a kindness, if in their future communications, they would substitute the word *Sabbath* for Sunday.

To conclude, I wish you to publish this scrap, or furnish the public with something better: For I do feel that the subject is worthy of attention, & that the error must be corrected. I know not why we may not as well begin the correction now, as at any other time—especially since the present is considered an age of improvement.

A Friend of Sabbath Schools.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
MAY 14, 1828.

TRACTS.

We are requested to give notice that a new supply of Tracts has been received at the Tract Depository in this place. Application to be made to Mr. Luther Stevens, *Agent.*

REVIVAL.

We learn that a very interesting revival has commenced in the Baptist Church, at Great Crossings, Scott County, Ky. *One hundred and ten* persons have been received into that Church, within a few weeks.

For the Western Luminary.

CENTREVILLE BIBLE SOCIETY.

The Managers of this Society, rejoice to hear of the resolution and movements of the Fayette County B. Society, as there are a great many families as well as individuals destitute of the word of life. In the year 1827 this Society, at the request of the *Am.* B. Society, appointed Agents to ride through the Counties of Livingston & Caldwell, mainly for the purpose of ascertaining the number of those that are without the Scriptures. One of the Agents visited 533 families, including only that part of Livingston Co. North of the Cumberland River, (and which is probably better supplied than the south) and found 210 destitute. At a very moderate calculation, from the facts already obtained, there will be one fourth, if not one third of the families without the *Bible.* We have recently received from the Parent Society 150 Bibles and as many Testaments, but those will go but a little way in supplying those that need. We have, however, resolved, though there is but a handful of us, and comparatively without means, never to cease our operations, until the two Counties are furnished with the *rich Treasure.*

BENJ. G RICE, *Cor. Sec.*

From the Christian Mirror.

ROBBERY!

Compose your mind, dear reader, and I will tell you who has been robbed, and who was the robber. God said to his ancient people, "ye have robbed me." And when they inquired how they had robbed *Him;* He answered, In tithes and offerings The tithes, it is well known, were for the support of the priests. And God calls the withholding of these, robbing *him;* and tells them that he had cursed them upon this very account. Now it is equally plain, that by withholding our support from the gospel, we rob God, and that he looks upon it as done to Himself.—Much more then, if after we have *pledged* ourselves to assist in its support in any place we withhold our aid, or defer our payments when due or in any way keep back the same for our own use; do we both rob and defraud God. "Better is it not to vow, than to vow and not pay" Some seem to be very much afraid that their minister will become rich. But are they not as much at liberty to make a god of riches as you are? Allow it to be the case, that they wish to become rich; is it not as lawful for them, as it is for you? The very plea in your own mouth condemns you; for it proves that you yourself love riches. Had ministers ever so eager a desire after riches, this does not supersede the necessity of doing your duty, unless you can prove that a love of money in them, will justify you in robbing God. We must leave them with God, and do our own duty. Indeed, as the case stands in many places, there is very little danger of a minister's becoming rich. There is far more danger of their mourning in secret, that while they ardently desire to do good, they have not the means. There is more danger that their tears and sighs will enter into the ears of the Lord of Sabaoth, and that the aid which has been withholden or kept back will bring down the curse of heaven upon you. Reader, have you pledged your word to assist in supporting your minister? Then rob not God by withholding your money when it is due. Surely we have owed God longer than we have any one else, and we ought to pay him *first,* and not last of all. O, consider of it well, and if you are indebted to your minister, rest not till he is paid; lest you should be called to the bar of God charged with the sin of robbing him. Let not your subscriptions accumulate by such neglect, until you are tempted to take that short method (of which some have availed themselves) of refusing to pay any. Such an inglorious and wicked measure is quite too common. It surely becomes those who profess any regard for the gospel to set a better example. If I subscribe, and do not intend at the time to pay, I act the hypocrite. If I *did* intend to pay, and now refuse, I did in effect sow to God, and then act the part of Ananias, and falsify my vow. The lover of fine dress cannot rest, until he finds means to deck out himself with gay clothes; the drunkard is unwearied in his endeavours to obtain ardent spirits; and if you ardently desire to pay your minister, and use your best endeavors, means will not be wanting.—But if you want to keep your money to buy a finer coat, or to speculate upon, it will not be a matter of surprise, should you, by and by, have nothing to pay; but lose your all by robbing God. It is a strange way of becoming respectable, to withhold from others what *Justice* requires in order to lay out our money upon fine houses, clothes or gaudy furniture, as if dishonesty rendered a man respectable. Dear reader, act well your part; and take away every excuse from your minister for unfaithfulness. Let him not mourn because he has not the means of doing good. No longer give him an occasion to think that you lightly esteem his labors or person; but be punctual and faithful to your vows. Had he promised you a sum of money by a certain time; what would you think should he neglect payment month after month? Yet he has the same right to do it that you have Lay aside all prejudice then, and go without delay and pay your minister; and let not the sin of robbing God rest upon you another day. There is a day of judgment coming, and this subject will then appear in its true light; and then, kind reader may you and I be found without blame before God in this matter. But neglect your duty in this respect, and God will take your neglect as done to himself.

A LAYMAN.

PECUNIARY WANTS OF THE AMERICAN TRACT SOCIETY.

By the special smiles of Divine Providence on this Institution, it has almost a Nation s wants to meet, while yet in its infancy and having had little time to accumulate pecuniary strength. Very large expenses have been necessarily incurred for stereotype plates, paper and printing in order to provide a suitable supply of Tracts for the General Depository, to meet the wants of Auxiliaries and others who wish to purchase, and send gratuitous supplies to the destitute. But the Committee have felt, that they must go forward, and attempt to meet these wants; trusting in God, through the liberality of his children, for the necessary pecuniary means. Proceeding on this principle, they have hitherto been able with such aid as members of the Committee have, from time to time, personally given, to meet all the Society's obligations; though we believe there has, at no time within the last ten months, been funds enough in the Treasury to meet the current expenses of two weeks.

The Society is now under obligation for the single article of paper, which must be met previous to the 20th of May, to the amount of $5,504 42 This, with the other expenses of the Society up to that period, will demand the prompt co operation of the friends of the cause. And let no one be discouraged. Let Christians do their duty, and and "the Lord will provide." Every penny contributed will tell on the amount; and every penny contributed, let it also be remembered, will send forth one of these messages of salvation; every dollar, one hundred; every twenty dollars, two thousand; to meet in some small degree the moral wants of the 12,000,000 of our country.

The Auxiliaries of the Society are especially requested to remit such funds as may be in their Treasury. No funds should lie unemployed, when so much needed. The seasons of the Anniversaries will furnish a favorable opportunity for many to remit We hope and believe it will be improved, and that nothing shall ever be suffered to interrupt the progress of this most useful Institution.

Remittances should be addressed to Mr. William A. Hallock, Cor. Sec. No. 144, Nassau Street, New York.

From the Missionary Herald.

CHEROKEE NEWSPAPER.

At p. 382 of the last volume it was stated, that the Cherokees were about publishing a newspaper, entitled the CHEROKEE PHŒNIX, and that a printing-press, with English and Cherokee types, &c had been procured and forwarded by the Prudential Committee, at the order and expense of the Cherokee government

The first number of this newspaper was issued on the 21st of February 1828, and two numbers now lie before us. The size of the paper is the same with that of newspapers generally. About a fourth part of each is in the Cherokee language, and printed with the characters invented by Guess: the remainder is in the English.

As the great object of the Phœnix, says the Prospectus, will be the benefit of the Cherokees, the following subjects will occupy its columns.

1. The laws and public documents of the nation.

2. Accounts of the manners and customs of the Cherokees, and their progress in education, religion, and the arts of civilized life, with such notices of other Indian tribes as our limited means of information will allow.

3. The principal interesting news of the day.

4 Miscellaneous articles, calculated to promote literature civilization, and religion among the Cherokees

The Editor of the paper is Mr. Elias Boudinot, who received his name from the late President of the American Bible Society, was educated chiefly at the Foreign Mission School at Cornwall, and returned to his nation some time since.

To subscribers who can read English, the price of the paper is $2 50 annually, if paid in advance, $3. if payment is delayed six months, and $3,50 if not paid till the end of the year Letters can be sent by mail to the Editor, at New Echota, Cherokee nation.

On a future occasion, we shall give an outline of the Constitution, framed and adopted by the Cherokees last summer, and published, in Cherokee and English, in the first numbers of the Phœnix. We shall also give a more particular illustration of the syllabic alphabet, than has yet appeared on our pages. Meanwhile, to excite the attention and curiosity of the philosophic reader, the following facts are published respecting the inventor, George Guess. They were communicated from Washington, by the Corresponding Secretary, who had an interview with Guess early in the past month. It should be remarked, that Guess has associated himself with his countrymen in the Arkansas, and had come to Washington, with several others, on an embassay to the United States government Mr David Brown, well known to the patrons of Indian missions, had accompanied them as secretary of the delegation.

Mr. Evarts asked guess, by David Brown as an interpreter, to tell what induced him to form an alphabet, and how he proceeded in doing it. His reply was as follows:

He had observed that many things were found out by men, and known in the world, but that this knowledge escaped and was lost, for want of some way to preserve it. He had also observed white people write things on paper, and he had seen books; and he knew, that what was written down remained and was not forgotten. He had attempted, therefore, to fix certain marks for sounds, and thought that if he could make things fast on paper, it would be like catching a wild animal and taming it. He had found great difficulty in proceeding with this alphabet, as he

forgot the sounds, which he hsd assigned to marks, and he was much puzzled about a character of the hissing sound; but when this point was settled, he proceeded easily and rapidly. This alphabet cost him a month's study. He afterwards made an alphabet for the pen, (that is, for speedy writting,) the characters of which he wrote under the corresponding characters of the other.

Guess is about fifty years old, modest in appearance, and was, a the interview above mentioned, dressed in the costume of his country. He speaks only the Cherokee language.

ASAAD SHIDIAK.

The Missionary Herald contains a "Brief History" of Asaad Shidisk, from the time of his imprisonment, drawn up by Naami Latoof, a friendly young Shekh, and translated by Mr. Bird.—We make a few extracts.—CHR MIR.

He had escaped from prison, but was overtaken and brought back.

On his arrival, the patriarch gave immediate orders for his punishment, and they fell upon him with reproaches, caning him and smiting him with their hands; and so it was, that as often as they struck him on one cheek, he turned to them the other also.—"This," said he, "is a joyful day to me. My blessed Lord and Master has said, "Bless them that curse you, and if they strike you on the right cheeks, turn to them the left also." This I have been enabled to do, and I am ready to suffer even more than this for him, who was beaten, and spit upon, and led as a sheep to the slaughter on our account." When they heard this, they fell to beating him anew, saying, "Have we need of your preaching, thou deceiver? Of what avail are such pretensions in one who is in the broad way to perdition?" He replied, "He that believeth that Jesus Christ is the Son of God, hath eternal life."—"Ah," said they, "this is what blinds you. Your salvation is BY FAITH ALONE IN CHRIST; thus you cast contempt on on his mother, and his saints; you deny the presence of his holy body on earth;"—and they threw him on the ground, overwhelmed with the multitude of their blows. For three successive days, he was subjected to the bastinado, by order of the patriarch, who after that summoned him to his presence, and demanded of him his faith. He answered, "I am a Christian, a follower of Jesus of Nazareth.' Those present exhorted him to acknowledge the intercession of the saints, and to repair to them for help in this hour of trial. But he refused, saying, "My help is in him who shed his blood for sinners." "But have the saints," said they, "no intercession, and is it vain to worship them, and pray to them?" He said, "We are not taught to seek help or protection from any, but from him who is the Great Shepherd who has said with his own blessed mouth, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To any other than God, we are not commanded to pray or seek for refuge."

After another attempt to escape, he was loaded with chains, cast into a dark, filthy room, and bastinadoed, every day, for eight days, sometimes fainting under the operation, until he was near death. He was then left in his misery, his bed a thin flag mat, his covering his common clothes. The door of his prison was filled up with stone and mortar, and his food was six thin cakes a day, and a scanty cup of water. In this loathsome dungeon, from which there was no passage, and to which there was no access but a small loop hole, through which they passed his food, he lay for several days; and he would lift up his voice and cry, "Love ye the Lord Jesus Christ, according as he hath loved us, and given himself to die for us. Think of me, O ye that pass by, have pity upon me, and deliver me from these sufferings."

Now when his groans and cries were thus heard, a certain priest, who had been a former friend of Asaad, was touched with compassion. By dint of perseverance, the priest at length succeeded, and obtained permission to open the prison door of his friend and take off his irons. The first request he made of the priest, on his entering, was, that he would give him a little food, for he was famished with hunger. The priest immediately brought him a little bread and cooked victuals, which he ate, and said, "The name of the Lord be blessed."

RED BIRD DEAD.

Died in Prison, at Prairie de Chien, on the night of the 16th February last, Waumingsootsh kaw, or the RED BIRD, a Winnebago chief of note. His free wilderness spirit could not bear the confinement of a narrow prison house, nor could his body be supported by the provisions usually dealt out on such occasions, they being so unlike those which he had gathered in his native forests. He was buried next evening in the presence of his fellow prisoners.

This was the chief who killed and scalped Gagnier, and who was aided in the bloody adventure by the miserable looking Wekaw, or the Sun, who scalped at the same time an infant, and mangled it in savage style. He is the same who together with his companion in guilt, voluntarily surrendered himself, last summer, at the Portage of the Fox and Ouiscohain rivers, and who was afterwards delivered over by Major Whistler, to whom he gave himself up, to General Atkinson, who conveyed him and others to Prairie du Chien to await the penalties of the law. From these however, Red Bird has escaped.—PHIL. REC.

CAFFRE MARRIAGES.

When a female of respectable rank is to be married, an address is delivered to her by one of the elders of her clan, before she leaves the home of her kindred, in which she is admonished to conduct herself as a prudent house wife, to be obedient to her husband, attentive to his aged parents, and careful of whatever is committed to her charge, above all, to be submissive when insulted, and "to remain silent even though called a witch." On arriving at the kraal of the bridegroom, she is conducted to a new hut, the young man dancing before her, and sweeping the ground with green boughs, as an intimation that she is expected to be always neat and clean, and orderly in her household.—LOND. PAPER.

FOREIGN NEWS.

LATEST FROM ENGLAND.

WAR PROCLAIMED.

NEW YORK. April 25.—By the fast sailing packet ship William Thompson, from Liverpool, whence she sailed on the 17th March, we have received our London files to the 16th. From the extract which we make from the Observer of the 16th, it will be seen that the question of war or peace in Europe, is no longer doubtful; but that Russia has issued her declaration against Turkey.

SUNDAY, March 16.—On Tuesday night the Russian Ambassador received despatches from his Court, containing the Emperor's declaration of war against Turkey, and which was immediately communicated by his Excellency to the Duke of Wellington and to the Earl of Dudley, who sent intelligence of the event to his Majesty. The Emperor justifies the declaration of war, on the ground of Turkey having violated the treaty of Ackerman, and upon that of her having excited the Persians to their recent hostilities. To these are added the closing of the Bosphorus against the trade of Odessa.

FATAL LAUNCH.

A dreadful catastrophe occured at Manchester, Eng on the 29th Feb. by which many persons lost their lives. The number was not ascertained, when the packet sailed, but forty seven dead bodies had been found.

It appears that the New Quay Company was to launch a new flat from the yard, and that she would be full rigged for the occasion. The novelty of the circumstance caused a numerous company to assemble to witness the spectacle. The time appointed was one o'clock; an hour, at which a large proportion of the working classes of the town, consisting of men, boys and girls employed in the different factories, are at leisure. A great number of them succeded in getting on board the vessel, supposed not less than three hundred. Precisely at one o'clock she glided along the cradle to her destined element. As soon as she got into the water, it was observed that her position inclined to the right side; in a moment after she struck against the opposite bank, and then turned over on her right side, her mast striking deep into the water. The consequence of this sudden occurence was, that nearly the whole of the individuals who crowded the deck were plunged into the water.

ENDLESS CHAIN PROPELLER.

The Baltimore American informs us that Mr. H. H. Sitler, of Geneva, N. Y. has sent to the Secretary of State, for the purpose of procuring a patent, a specification of an endless chain, to be moved by steam engines at fixed distance. The same plan, as applicable to the propelling of carriages on rail roads has been suggested by Mr. Tredgold, in his treatise on rail roads. Mr Sitler proposes to use an iron chain, seven miles in length, which being double extends three miles and a half, passing at each extremity of that distance, round a horizontal wheel or drum. It is proposed to support the chain on the side of the tow-path by horizontal rollers at suitable distances; and at every deviation from a straight line, vertical rollers are to fixed, by the use of which rollers, friction would be lessened. Steam engines would be required at stations, alternately of three and a half miles apart, to turn the wheel and move the chain, up one side of the canal, and down on the other, similar to two buckets over a windlass. The expense of this plan, for the whole line of the Erie Canal, would be $408 6-9. This expense might be diminished by the substitution at various points, of water power for steam.

ORDINATION AND LICENSURES.

At a meeting of the Presbytery of New Brunswick, in New Brunswick, on the 22d April, Mr. Robert Baird was ordained to the work of the Gospel Ministry as an Evangelist. The ordination sermon was preached by the Rev. Job F. Halsey, the Rev. David Comfort, presided, and made the ordaining prayer, and the Rev. George S. Woodhull, gave the charge to the minister.

At the same meeting the following named young men were licensed to preach the Gospel—Harvey Fisk, William Coxe, John K. Cunningham, David R Preston and John L. Montgomery.—TRENTON FEDERALIST.

DIED,

In Spencer County, on the 25th ult. Mrs. —— DAVIS in the 14th year of her age; consort of the late Joseph L. Davis. Thus within three weeks, in the bloom of life, these youthful companions have passed to that bourne, from whence no traveller returns.—BAPTIST RECORDER.

From the Philadelphia Recorder.

MEAD'S ALMOST CHRISTIAN.*

We do not know any work of the kind which we could recommended in stronger language than this admirable little treatise. It exhibits the subject which its name imports in a solemn and searching manner. The true Christian will be encouraged and strengthened by it; and the false professor who reads it with an honest desire to know his state, will in the most of cases be undeceived; for dark indeed must be that hypocrisy which can rise up from its perusal, without being convicted and alarmed.

*For sale at the office of the Western Luminary—price 6¼ 12 cents.

Religious Newspaper

IN CINCINNATI, OHIO.

THE obvious want of a cheap, but respectable vehicle by which religious knowledge may be more widely diffused through the state of Ohio, and other regions of the West and South; and the fact that Journals of almost every other kind are numerous and well supported, have induced a persuasion that this community will sustain a weekly paper devoted exclusively to the cause of CHRISTIANITY. The publication, in this city, of such a paper, is now proposed, to be called

THE PANDECT,

AND EDITED BY THE

Rev. Joshua L. Wilson, D. D.

Who will receive, select, arrange, and compose the materials which are to fill its columns, respectfully inviting, and thankfully receiving the aid of all the friends of Evangelical Truth.

CONDITIONS.

The PANDECT will be published weekly, on a super-royal sheet, on paper of a superior quality.

The price in advance will be $2 50 per annum; $3 00 if paid within the year, but if payment be deferred until the expiration of the year, the price will be $3 50.

☞All communications may be addressed (post paid,) to Dr. WILSON, letters on business must addressed to

A. S. BUXTON,—PUBLISHER.

Cincinnati, March, 1828.

From the New-York Observer.

ATHEISM IN NEW YORK.

We would gladly be spared the pain of writing this article, or even the reflection that there exist among us a set of men so blinded by sin, so hardened, so ungrateful to the Giver of all their mercies, as openly to avow and circulate in print the *rankest infidelity—the darkest atheism!*

Yet such is the fact. It was reserved for the Nineteenth Century, —when the light of the Gospel is shining so brightly,—when Jehovah is manifesting himself by so many infallible signs,—when the prophecies are so accurately fulfilling—when the hopes of heaven are so joyfully embraced by thousands and tens of thousands,—it was reserved for this age, and for an unhappy circle in this city, to discover what had so often been discovered before, and as often shown to be false, that the Bible is "a string of contradictions," that there is no God, no heaven, no hell, no existence after death, no soul!!

And these misguided men are not satisfied with cherishing their dark and comfortless views alone; they must needs seek out other victims to share in their wretchedness,—the guilty, the weak, the ignorant, and whoever can be bound in their chains. Like their prototypes in France at the era of the Revolution, of whom they are but sorry imitators, they torture into their service that noble engine the press, and by this means cast upon the public the most horrid blasphemies against the Bible and "the Bible God." Some passages which have met our eyes, exceed in bitterness any thing which we have ever seen or heard of; and withal are too indecent to be read by any civilized person. Men who make no pretensions to religion, have expressed themselves as horror struck with the perusal. The following libel upon the Scriptures, fiend like as it is, is innocence itself in comparison with the passages to which we refer:

"A NATION can never be happy or prosperous while such a contradictory mass of rules, precepts and doctrines, as this old collection of fabulous Jew Books contains, gives a spirit to its laws. It is a string of contradictions, from the cosmogony in Genesis to the destruction of the world in Revelations. Its descriptions of a Deity are contemptible, and often horrible. He is made to assume all shapes and characters, according to the dispositions of the writers of the tale; and in no instance a bigger or more dignified character than that of a tyrant. The Jews never approached any thing like civilization while a nation; and as the idol god worshipped is always made the emblem of the worshippers, so Jehovah has never been painted like a civilized or moral being. The style of the Bible is romantic throughout; and could the original Hebrew copy be generally read and understood it would be not only generally offensive to present notions of morals, but disgusting. What is called the English Bible is not a literal translation of the original Hebrew into the English language; but merely an English version fabricated for the purposes of English priests. It is the fabled history of an obscure tribe that did not occupy a greater extent of territory than the State of Rhode Island. Its biography is confined to a history of villainy: not one strictly moral life is therein recorded. It is an account of fornications, adulteries, rapes, sodomies, assassinations, and massacres. It contains a frivolous relation of the quarrels, jealousies, and treacheries of petty chieftains. In astronomy, or general philosophy, it absolutely teaches nothing that is correct. Some of the books that the Jews borrowed from the Persian contain scraps of morals, but, taken as a whole, the Bible cannot possibly aid the cause of civilization. A Jewish temple must have resembled a large slaughter house; while the frying and frizzling of the carcases, and the germandizing of the priests around the altars, must have exhibited a state of cannibalism! Jehovah is depicted as a ravenous wild beast that delighted in the savory smell of burning fat and frying limbs, and as only to be appeased by this perpetual feast of priests! Such are the laws, such is the god, unfolded in this "blessed book!" It is an outrage upon the present state of knowledge and comparative civilization that it should be supported. It is impossible for an intelligent man to give it his honest and conscientious credence. It has no moral support, and is kept in countenance only by force and fraud. It is the last remnant of priestly magic, and the last prop of all temples of idolatry. Its annihilation as a creed and a code must be the wish, as it will be the aim, of all GOOD MEN AND WOMEN."

Reader, look at this and be humble. Who has made you to differ? But for the restraining grace of God, you might have been left to despise the overtures of mercy, and pour contempt upon the only light which beams from heaven. We offer no comment on this awful paragraph, except to remark (on a point where some of our readers may not be personally informed,) that of all the translations from foreign languages of which we have any knowledge, the Bible is the most exactly conformed to the original.

In the next place, they have formed a Bible suited to their own taste, which they call the "Bible of Reason, or Scripture selected from the most rational [i. e. most atheistical] of ancient and modern authors." Add to these an infamous book called *Ecce Homo*, which, if report is true, has cost the author dear in England Also Paine's "Age of Reason," and several others of the vilest character which ever issued from the press. These they are circulating with all the industry of the spirits of darkness,

Whether these men at all believe what they write, or whether they seek a guilty notoriety because they can obtain no other, or whether they pour their poison upon the community out of pure malignity, it is not for us to determine. But sure we are, that a more cruel act could not be perpetrated, than to circulate such misrepresentations among those who know little of the Bible or religion, and are too ignorant to discriminate between truth and error.

Like others, these men assemble on the Sabbath—for what? To worship God, and pray for his gracious influences upon their hearts? Ah, they have no God! When they behold the mechanism of the heavens. —the planets rolling in undisturbed harmony around their centres of light,—the rivers flowing to the ocean, and again taken up by an unseen hand and sprinkled upon the face of vegetation,—the beautiful alternations of seasons, and the charming landscapes which deck the earth,—they can see no *design* in all this, no paternal kindness. In all human mechanism they can see design, but none in the framing of the universe. No light from heaven can reveal to their dark minds even the existence of a God. Therefore they convene on his holy day, not to adore his awful majesty, but to vilify his character and law, to cast reproach upon his worshippers, and, like the heathen, sing songs to nature What a place for poor orphan boys and apprentices to resort, and be stripped of the little moral feeling which bad education and example have left them!

Now suppose these infatuated men could succeed in banishing the last ray of Gospel truth from the earth, and bring on a long night of atheism;—what would they gain? Look at the only example which the history of man affords of a *nation of Atheists*. Look at France in that awful period when Christianity was proscribed by law, and, in order to abolish the Sabbath, time was divided into decades instead of weeks! What was that period? Universal consent has named it "the reign of terror." It was a period of dreadful wrath. The prisons were filled and emptied with a horrible rapidity, and the places of execution flowed with blood like a river. The bonds of society were broken, and the besom of destruction swept over the land. Even the leaders of this deadly enterprise, lost all confidence in each other, and plotted each other's ruin,—till more than 30 of their number had perished by the hand of the executioner or by assassination, with thousands of citizens in humbler life, and Christianity, at least in name, was again restored.

When a set of men succeed in banishing the Bible from their houses, or in burning it amidst midnight orgies, as one has been burnt in this city: when they have defied Omnipotence, and yet are spared to fill up the measure of their iniquities; when they have gathered a few others in their train as bad as themselves, and thus prepared themselves for a ten fold deeper condemnation, they may think that their work is almost done, and Christianity about to be trampled in the dust. But how impotent their rage. They contend against an Almighty King, in whose hand their breath is, and who will make even their wrath to praise him. "Let the potsherds strive with the potsherds of the earth," but "wo unto him that striveth with his Maker." Their mightiest efforts against him, his church and his Word, are as if an insect should attempt to shake the Andes. They may destroy themselves, and become the instruments in his hands of scourging others; but against his church he has declared that "the gates of hell shall not prevail." All the efforts of infidels and atheists hitherto, compared with some whom these are but pigmies, have availed nothing. In spite of them all, religion has extended gloriously, and Bibles have been multiplied a thousand fold. And we know, both from Scripture and the indications of Providence, that the great cause will go on and triumph and abound, till the whole world shall be filled with the knowledge and glory of God.

Christians! why are infidelity and atheism permitted to rear their horrid crests in the midst of you? Why is the darkness of the pit gathering around you? Is it not because your light does not shine as it ought?—because your love has grown cold, and your tongues have faultered in prayer? However little you may fear for the Ark of God,—however despicable the efforts of these men may be in themselves,—yet as followers of Him who came to save that which was lost, is it not your duty to pray for them, and to place within their reach, yea in their hands, those solemn truths, which, if not before, will burst upon them in terror when the curtain rises that separates them from eternity. Such Tracts as the "Death-bed of a Free Thinker," "Leslie's Short Method with a Deist," "Heaven Lost," and others of the same class, should be distributed freely, especially among the ignorant and depraved. For all experience tells us, that there are no doctrines so absurd, so false, so abhorrent to every kindly feeling of our nature, that in a great city like

this, some will not be found who are wicked enough and weak enough to embrace them.

We have but a word more to add. The race of these men is short. They may spend their little season of probation, if they please, (and it may be shorter than they are aware) in blaspheming God and corrupting the minds of the young; but when death comes—when eternity opens—when the wailings of despair burst upon their ears—it may be to them (O that it may not be) as it was to Sir Francis Newport, who died exclaiming with a groan so dreadful and horrid as if it had been more than human, "O THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!"

BIBLE ANECDOTE.

A man called at a shop in a town in Berkshire, Eng. to purchase some articles which he wanted, and observing a bill lying on the counter, relative to the meeting of the Bible Society, he began to ridicule that blessed book which it was the object of the Society to circulate. A little girl, the daughter of the shop keeper, being present, was much grieved at his wicked conduct, and asked him, "Sir, did you ever read the Bible?" He was a little confused at this question, but at last replied; "I cannot say I have." "I thought so," she replied, "for if you had with serious attention, you would not have treated it with so much contempt" The man, having obtained what he came to purchase, went away. Not long afterward the little girl was taken ill and died: but during her illness, as her father was one day sitting by her bed side. she said, "Father, I wish to ask of you a large gift" The father very affectionately answered, "What is it, dear? any thing that I can give you, or do for you, I am willing to do immediately." "I wish you," said the dying child, "to give me eleven shillings," "Eleven shillings!" said her father; "what can you want, in your circumstances, of eleven shillings?" The child, without mentioning her reason, still continued her request to have the money, till at last her father gave it to her. "Now," said she, having the money in her hand, "I wish that with these eleven shillings one of the best Bibles may be bought, and when I am dead let it be conveyed to the man I saw in the shop, who declared the contents of that book to be false; let him be informed it is my last legacy, and that it is the earnest wish of a dying child that he would read it with solemn and serious attention" Very shortly after her death her request was complied with—the book was purchased, and given to the man, with the dying injunction of the little girl. He was much struck when he heard it; and, though he did not love the book, yet he determined to read it for her sake. It pleased God to change his heart in the reading of it. He became a Christian; and afterward purchased two books of the same kind, and gave one to each of his two companions, who had begun, from his former evil example, to become haters of that which is good.

ANOTHER ASSOCIATION

Is proposed by a pious "officer of the Navy," for the benefit of Seamen, in a letter addressed to a gentleman in England; a copy of which appears in the New York Observer. The following extract exhibits the writer's plan.

"It is proposed that pious seamen of all ranks unite themselves into a "MARINE MISSIONARY SOCIETY." Those who love the Lord in sincerity, will surely be willing, as well as feel it their duty, to do all in their power for the promotion of the truth amongst their brethren, and also amongst the people of the different nations which they may visit. The publication of Tracts, puts into the power of the unlearned Christian to preach the Gospel wherever he goes, and as it were to possess "*the gift of tongues*;" for many of our Tracts are translated into several languages; and through this medium, in particular, it is hoped seamen when generally united, will be enabled to prove a blessing, rather than a curse, to whatever portion of the globe they may direct their course.

It is hoped that while their Christian brethren are uniting and marshalling all their forces on the land, they likewise will not be reluctant to concentrate all their powers on the seas, with a view to the same great object;—viz. the overthrow, by God's assistance, of the Prince of darkness. It is proposed that the members of this Society, as much as in them lies, shall adopt the following line of conduct, in every vessel in which they may hereafter proceed to sea; first obtaining the permission of the Commander. should they be in subordinate stations.

All Christian *Commanders* will of course have a greater facility in this matter than others, and from their example much good is expected to result.

They will inform their companions on board, of their connexion with, and the object of, this Society.

They will establish a Sunday School and Bible Class, to as great an extent as they can.

They will regularly ask a blessing before meals.

They will perform Divine service, in the best manner they can, on the Sabbath day,—circumstances permitting.

They will unite in the Monthly Concert (with all those persons on board who are willing to join them,) in such convenient part of the ship as may be set apart.

They will furnish themselves with evangelical "Tracts" for the use of the crew, and also in the language of the country they are about to visit, provided such Tracts can be procured from their Society.

They will use all, or any part of these means of grace *constantly*, as far as practicable.

They will make report, after every voyage or cruise, or from time to time as they may think necessary, of transactions relative to their proceedings on board, which they may deem of a nature to interest the Christian public in the cause.

REVIVALS IN MAINE.

It will call forth gratulations and praises from Christians in distant parts of our land, to learn, that God is visiting this portion of his heritage in mercy. In several towns to the east of us, the Holy Spirit is carrying forward his gracious work. It is a day of God's power, in which many are made his willing people. A letter from Thomastown to the publishers, dated March 31, says—"We are now enjoying a solemn and powerful revival of religion It commenced about three months since, is still progressive, and appears as interesting as ever. Twenty five stand propounded for admission [into the Congregational church] next Sabbath. Our Baptist and Methodist brethren are sharers in the good work. O, pray for us."

In *Wiscasset* the presence and power of the Almighty are still more signal and glorious. We have seen a letter from a gentleman of the first respectability to his friend in this town, which gives a glowing account of the progress and results, thus far, of the reformation in that place. We should not feel justified in giving to the public any of the details of this private letter: but if the writer's own ardor has not affected his judgment of the beings and scenes around him, it is a most remarkable work, which Jehovah is there accomplishing. Such, indeed, we believe it is. Various individual testimonies agree in this. The concluding paragraph of the letter has these expressions—"The *great doctrine of Regeneration*, under the blessing of God and the influences of the Holy Spirit, has accomplished these wonders among us. God seems with us in solemn, yet consoling reality. I could relate events which would make you almost believe, that the day of Pentecost was coming back. The most experienced Christians among us never knew or felt such a revival as this. To-day has been a day of fasting and prayer for its continuance; and while we unite with one heart, and one faith, and pray with one united soul to God, and let no petty jealousies, nor ambitious views enter among us, I have confidence the work will continue."

Indications of revivals exist in several other places.—*Chr. Mirror.*

YORK, PA.

The Christian Magazine of this city, says, that the extensive work of the Spirit of our God, which for some time past has been displayed in the town of York, in this state, is still progressing with *new power* and *energy*. Evening before last we heard a letter read from the Rev. Mr. Hall, of our church, who is settled in that place, in which he stated the above facts He is now engaged *day and night* in the good work. New cases of deep conviction of sin were constantly arising, and a multitude had already been enabled to rejoice with a "joy unspeakable and full of glory."

This work has not been confined to a particular church, but every Christian denomination in the place has rejoiced under its influence. *Philadelphian.*

RELIGIOUS AND WAR EXPENDITURES.

The Annual Income of the British and Foreign Bible Society is thought to be a large sum; and it certainly is not a small one: but it is but about A NINE HUNDREDTH PART of the Annual War expenses of Great Britain, during several years of the late European contest; and less than a THREE HUNDREDTH PART of the Annual Interest now paid by that Nation on its war debt. If the sum annually raised by the Bible Society were divided among all the families in the United Kingdom, it would afford about TEN CENTS to each family; whereas the amount annually paid, during a series of years, for the support of the late war, was not less than NINETY DOLLARS to each family, and the present annual interest of the war debt is THIRTY DOLLARS, or more, probably THIRTY-FIVE, to each family. Now it would be as practicable, WERE THE PEOPLE SO INCLINED, to spend NINETY DOLLARS FOR EACH FAMILY through a series of years, for the distribution of the Bible, the support of Missionaries, the circulation of Tracts, the religious Education of the Poor, and other similar purposes, as it was to spend the same sum for carrying on a war.

Poetry.

From Bishop Heber's Hymns.

I prais'd the Earth, in beauty seen
With garlands gay of various green;
I prais'd the Sea, whose ample field
Shone glorious as a silver shield;
And Earth and Ocean seemed to say,
"Our beauties are but for a day!"

I prais'd the Sun, whose chariot roll'd
On wheels of amber and of gold;
I prais'd the Moon, whose softer eye
Gleamed sweetly through the summer sky!
And Moon and Sun in answer said,
"Our days of light are numbered!"

O God! O Good beyond compare!
If thus Thy meaner works are fair!
If thus Thy bounties gild the span
Of ruin'd earth and sinful man,
How glorious must the mansion be
Where thy redeem'd shall dwell with Thee!

EXAMPLE OF JESUS CHRIST,

AT TWELVE YEARS OF AGE.

Proposed for the Imitation of Young Persons.

When he was twelve years old, (and so according to the Jewish custom, was considered as subject to the law) he went up to the temple with his pious parents to celebrate the passover; and upon that occasion he shewed the most zealous attachment to the house and service of God. His parents and relations were returning home, while, unknown to them he still remained at Jerusalem. After a painful search, they found him on the third day amongst the public teachers of religion, listening to their instructions, and requesting their answers to his inquiries; and, by his profound understanding in divine things, exciting the astonishment of all who were present. When his mother had expressed her wonder at his conduct, as having occasioned them many anxious fears, he replied, with a zeal far beyond his years, "Wist ye not that I must be about my Father's business?"—Yet he did not renounce his obedience to Joseph and Mary, or despise them on account of his own superior rank or abilities; but with all filial regard and submission to their authority, he went down to dwell with them at Nazareth.

Here then we have an example that may be proposed to all; but which more especially demands the attention of young persons, therefore, we call upon such to contemplate the amiable conduct of Jesus at that early period. Do not the same dispositions which he possessed, become you also? and do you, who are only twelve years old, acknowledge your obligations to worship God and frequent his ordinances? Is the house and service of God your delight? Jesus undertook a long journey, and after he had spent many days together in waiting upon God, seemed unwilling to leave the sacred courts; but do not you think the least trouble for any religious purposes more than enough, and the shortest time too long? Have you not said, "What a weariness is it? When will the sabbath be gone?" Are the grand subjects of divine revelation your study or the matter of your humble and diligent inquiry? Do you listen with eagerness, to the instructions of your teachers, and would gladly embrace an opportunity of conversing with them for your own edification? Ah! how different are the greater part of our young people! What ignorance and contempt of God! what a profane neglect of his house, his word, and ministers, do we discover in them!—*Robinson's Scripture Characters.*

RULES FOR PROMOTING MATRIMONIAL HAPPINESS.

Avoid, both before and after marriage, all thoughts of managing your husband. Never attempt to impose upon his understanding, nor to give him uneasiness, as some very foolishly do, to try his temper; but treat him always beforehand with sincerity, and afterwards with affection. Be not over sanguine after marriage, nor promise yourself felicity without alloy. Consider that you are going to spend your days with a man, and not an angel; and if, when you come together, you discover any thing in his humour or his behaviour that is not altogether so agreeable as you had hoped, pass it over as a human frailty—smooth your brow, compose your temper, and try to amend it by cheerfulness and good behaviour. Remember always, that whenever misfortunes happen to either, they are not to be charged to the account of matrimony, but to the accidents and infirmities of human life—a burthen which each has engaged to assist the other in supporting, and to which both parties are equally exposed. Therefore, instead of murmurs, reflections and disagreements, whereby the weight is rendered abundantly more grievous, readily put your shoulder to the yoke, and make it easier to both.

Resolve every morning to be good natured and cheerful that day, and if any accident should happen to break that resolution, suffer it not to put you out of temper with every thing besides, and especially with your husband. Dispute not with him, be the occasion what it will—but rather deny yourself the trivial satisfaction of having your own way, or gaining the better of an argument, than risk a quarrel, or create a heart-burning, of which it is impossible to know the end.

Be assured that a woman's power, as well as her happiness, has no other foundation than her husbands' esteem and love; endeavour, therefore, by all means possible, to preserve and increase it. Study his temper and command your own—enjoy his satisfactions with him, share and sooth his cares, and with the utmost diligence conceal his infirmities. Let the tenderness of your conjugal love be expressed with such decency, delicacy and prudence, that it may appear plainly distinguished from the designing fondness of an immodest woman.

Brattleboro' Mes.

VERACITY.

Take care that all you say may have a tendency to teach your children to love truth and despise dissimulation. You should therefore never make use of any species of deceit to pacify them, or persuade them to do what you would wish; for this would teach them a sort of low cunning which may never be entirely eradicated.

Timidity and false shame are often the source of dissimulation. The best security against so great an evil is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say they are weary when they are so; and do not oblige them to appear to like those persons or books that are disagreeable to them.

Make them ashamed of themselves if you happen to surprise them in any kind of dissimulation, and deprive them of whatever they endeavour to obtain by artifice, telling them they should have had it, had they asked for it plainly and frankly.

Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects.

Parents' Friend.

BENEVOLENCE.

A pleasing instance of Benevolence, from Bedmar's Travels in Norway.—At every great festival, as Christmas, Easter, &c. a sheaf of corn is placed on the roof of the house, that *even the sparrows may participate in the general joy.*

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Pastor of the Presbyterian Churches of Walnut Hill & Salem.

JAMES BLYTHE,
Pastor of Pisgah Church.

NATHAN H. HALL,
Pastor of the 1st Pres. Ch. Lexington.

Extract of a letter from the Rev. Dr. Cleland, dated Mercer County, Ky. April 26th, 1823.

"I have read this sermon with attention and satisfaction. The arrangement is simple and judicious; the propositions concisely and clearly stated; the conclusions legitimate and fair; the arguments and proofs pointed and conclusive; the style is plain, pleasant and inoffensive—free from sarcasm, reproach and abuse. The whole is accommodated to persons of moderate capacity, who may read with understanding, and without a sacrifice of time, or the perplexities of laboured criticism and research. I cordially wish it an extensive circulation in our churches, hoping it will meet with merited success. I also cheerfully recommend it to the attentive perusal of our baptized youth, for their further confirmation and establishment; and especially to those persons who may feel doubtful as to the validity of their own baptism, or hesitate respecting the baptism of their children."

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